

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

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Miscellaneous.

FROM THE LIBERALIST.

PUNISHMENT AND FORGIVENESS.

"He that doeth wrong, shall receive for the wrong, which he hath done; and there is no respect of persons with God."—COLL. iii, 25.

As the system of Christianity very plainly and forcibly inculcates the doctrines of the punishment and forgiveness of sins, the fact has occasioned much difficulty in the minds of many people. It seems hard for them to determine, how the doctrine of Universal punishment can be true, provided any be forgiven. To prove them both Scriptural doctrines, and in perfect consonance with each other and thus to remove this difficulty, will be my object in discoursing on the subject.—For our more ready understanding of it therefore, I shall divide it into three distinct heads.

1. The doctrine of Universal punishment. 2. That of the forgiveness of sins, and 3. Point out the manner, in which they operate on the same act. And,

I. The doctrine of Universal punishment.

On this head, I shall take it for granted, as being a point fully established on the authority of Holy Writ and readily granted by, at least, all that bear the Christian name, of whatever order, that all men have done, all men have been, that all, under whatever circumstances they may exist, in this world, continue to be sinners. And were it not, for certain reasons hereafter to be named, I might on this fact establish another, viz. that as all do wrong, and "as every man, shall receive for the wrong which he hath done," every man shall receive, in his own person, the punishment due

to his sins. And thus, having proved the doctrine of Universal punishment, from the premises, our first head of doctrine might be dismissed. But the erroneous idea, that whoever is forgiven, must be rescued from the hand of justice, and escape the punishment due his iniquities, together with the fact that some, if not all will be saved, has led to the adoption of another opinion, equally the offspring of error.—It is, that, as the sins of all men must be requited by punishment and as Jesus Christ came to save some, if not all the human race, that they may be forgiven through him, he has become their substitute, and has suffered in their stead, the punishment that was their due. This it must be acknowledged, is a very summary and ready, as well as an easy mode of avoiding punishment; but I, however apprehend, it is a mode, no ways in accordance, with reason, justice or Scripture. That it stands in direct opposition to the language of our text, cannot be denied; for "He that doeth wrong shall receive for the wrong &c." That Jesus Christ died for all, your speaker as firmly believes as any other man. But that by his death any man is relieved from the punishment due to his sins, he does not believe; and will offer you briefly, a few of his reasons.

In the first place, could justice have been satisfied, with the sacrifice of one being, whose sufferings would have been equivalent to the suffering due to the whole world, Jesus Christ did not suffer, nor was he capable of suffering, that tremendous penalty. The supposition that he did, is founded on another supposition, equally doubtful, that he was God. Consequently, that as a Divine infinite being, he was capable of suffering, and did suffer the infliction of a penalty, infinite in nature and extent and fully equivalent to the punishment due as some say to the elect, others to the whole world. It will not be at all necessary for me to call in question, the Godhead of Jesus Christ in order to disprove the doctrine of his infinite and vicarious sufferings: two or three other facts will be sufficient for our purpose. Admit then, if you please, for the sake of the argument, that Jesus Christ was God; you will gain nothing in support of the doctrine before mentioned. As no being but God is infinite, no being but him, could suffer the infliction of an infinite penalty. To suppose that God could suffer, is a proposition so horribly blasphemous, that, though sometimes maintained by Christian divines. I own I am shocked, merely to name it. But, admitting that, Jesus Christ was God, in what did the Godhead consist? Negatively, we answer, it consisted not, in "the man Christ Jesus." We ask then, who was put to death on the Cross? Was it the Godhead or the manhood of Christ.—We reply, it was "the man Christ Jesus." it was he, that was made of the seed of Abraham, in all things, sin excepted, like his brethren. Thus far, and no farther, the scriptures permit us to go. And, whatever might have been his real

character, he suffered and died, not as God, but as man—not as an infinite, but as a finite being. The fact, that he suffered at all, proves that he did not suffer as God—and, that he suffered as man, proves that his sufferings were not infinite. Neither could he have been a guilty sufferer; his sufferings were therefore, those of the body only, and hundreds of wretches, groaning under the pangs of conscious guilt, who have been drawn in quarters, and otherwise previously tormented, have suffered, in mind and body, more than he did, more than he could; because innocent. How then could he have suffered the punishment due to all? Nor is this all the difficulty.—Justice would not accept such an equivalent, if offered. Would the laws of moral justice, would the laws of civilized nations permit me, even voluntarily, to give my life as an equivalent for another, and, thereby shield the offender from their operation?—Does not the Almighty, in his Holy Word, ordain and establish the same law of justice? He declares every man shall die for his own sins, and not for the sins of another. Justice holds her demands, against the sinner, himself; and those demands, the sinner himself must cancel. The usual method of removing this difficulty, is by representing the sinner, as a debtor to the Almighty, and Jesus Christ as canceling this debt, and, thereby relieving the sinner from the obligation to pay.—To be sure, there is no impropriety in one person paying a debt for another; but it must be remembered, that if the sinner, only labours under the weight of a debt, which he is unable to pay, there is no moral turpitude about it, consequently, deserves no punishment. But I apprehend, that it is no debt, but crime, for which justice holds the sinner responsible; in which, justice, as in human laws, holds the sinner alone accountable. And in which case, she will not, cannot admit of a substitute if such were not the case, the fact is self evident, that the very end, for which all laws human and divine are instituted, would be subverted, and the fountain being impure, would inevitably corrupt all its streams. Nor, is this principle less inconsistent with reason and justice, than it is with the scriptures. I am fully aware that there are many passages of scripture, that point out the doctrine, that Christ died for the sinner, that he bore our infirmities, took upon him the chastisement, of our peace, died as a ransom, &c. But so far are these from teaching us, that this relieves any man, from the least possible part of the punishment, which is his due, that the same writers, who have laid these down as facts, have established the strict law of justice, that every man shall be rewarded or punished according to his works; receive according to that, he hath done, whether it be good or evil; recompensed according to his deeds. In our text, it is positively asserted, "He that doeth wrong, shall receive for the wrong which he hath done." But to place the fact beyond the reach of contro-

veray, that no circumstances can enable any one to escape we are assured that "There is no respect of persons with God."

Will you now inquire, from what will Christ save his people, if not from punishment? My reply shall be simple, "His name shall be called Jesus," or Saviour, which are the same, "because he shall save his people from their sins,"—not from their punishment. The very work, then, for which he receives the title or name of Jesus, or Saviour, is a final salvation from sin, it is the only salvation taught in the Gospel, and, though applied to all mankind, militates not the least degree, against the sinner being duly punished.

[To be continued.]

FROM LOCKE, &c. QUOTED IN THE PARENTS FRIEND.

SUGGESTIONS TO PARENTS.

It is a most fatal mistake which many parents are in, that the faults of children are of little consequence: yet it is the very same disposition which makes a child or youth passionate, false, or revengeful, and which in the man produces murder, perjury, and the most atrocious crimes. How then can parents be so unthinking as to connive at, much more to encourage, a wrong turn of mind in their children.

If your child threatened to grow crooked or deformed, or began to squint, would you put off endeavouring to have such infirmities removed for one day after you had discovered the defect? Why then should you put off using your utmost endeavours, as soon as possible, to break the impotence of his passions? You cannot think a short neck, or a wrong cast of the eye, a worse blemish than a turn to falsehood, malice, or revenge. Yet you encourage your son, at three years of age, to vent his spite upon whatever disoblges him, even upon the floor, when he catches a fall. He asks you what you have got in your hand; you do not choose to let him have it, and you have not the courage to tell him so; you therefore put him off by telling him it was nothing. By and by he has laid hold of somewhat not fit for him, which he endeavours to conceal; you ask him what he has got: has he not your example and authority for putting you off with a shuffling answer? He asks something not fit for him; you refuse it; he falls a crying; you give it him. Is there any surer way of teaching him to make use constantly of the same means for obtaining whatever his wayward will is set upon? You dress him up with tawdry ornaments, and dangle him about after all manner of shows and entertainments, while he ought to be applying to his improvement in somewhat useful. Is not this teaching him that finery and gadding are the perfection of life? Is not this planting in his mind, with your own hand the seeds of vice and folly?—Yet you would turn away a nursery-maid who should, for her diversion, teach him to squint or go awry.

There is nothing more surprising to me, than the universal disregard parents have to the presence of their children. A thousand things in life are necessary to be said or done, which they, particularly while young, should not be

witnesses to: and yet parents are every day and hour, so impolitic and so imprudent as not only to declare their inmost thoughts, but to transact the most improper, no, perhaps, the most unjustifiable thing before their faces.—As children have seldom judgment to distinguish they can only catch appearances. Children in general act by imitation; therefore, as far as can be, they should see nothing but what they may imitate. But further, children naturally think those things right which they see done by their parents, therefore they should see no action in them but what is really so.—Children in the most virtuous education, are surrounded with a thousand excitements to ill; where then can they fly for any antidote to this poison, but to their parents? They alone must stop the torrent of every evil to their children, not only by virtuous precept but by virtuous example.

A child scarcely begins to lisp but he repeats the abusive language he hears from his parents and the servants, which they not only approve but encourage, imagining their is no harm in it, as the child is not yet come to his full understanding, and that in him it is rather pretty and diverting; but hereafter he will speak out distinctly what he now lisps, and leave the parents the sad regret of having encouraged him in vice. This is equally true in innumerable other cases; a child for instance, begins to cry: to pacify him a stick is offered him to beat the naughty stone that made him stumble; with this the child is quieted: but hence he draws the conclusion that he may revenge himself on whatever gives him uneasiness, whether things or persons. And thus the desire of revenge is so deeply implanted in his mind, as scarcely ever after to be eradicated. This is equally true of other vices, as idleness, negligence, pleasure, prodigality, &c. all which children usually learn of their parents, who wish them to do well in the world, yet by their own constant example implant in them the seeds of every vice.

All your cares will be of little avail, unless you assist them to take effect by your example setting before the child a pattern of those good qualities you exhort him to learn; for children are extremely imitative, observant of every little word or motion, and turn of countenance and way of acting, open to their notice; and I am apt to think their future character depends more upon what sentiments and manners of proceeding they catch inadvertently, than what is generally comprehended under the term education; nor would I pronounce it impossible that children might be led into all kinds of knowledge and useful science by a regular, industrious, judicious conduct of persons about them, without other aid than such instructions to their ignorance as they would apply for of their own accord.—How much sower this notion may seem romantic, certainly a great deal may be done by that influence, and by the expression of our own sentiment concerning things laudible or useful, without addressing them in the way of document, or by

sight of the measures and methods we take in our own proceedings. Juvenal says, "*the greatest reverence is due to children*:" by which must be understood, that we cannot be too much upon the guard how we behave before them, never betraying any marks of passion, intemperance of mind, greediness of desire, folly, or selfishness in their presence.

Some are very apt to vent themselves in wishes for things that would be mighty convenient for them, as that they could find a mine, get a prize in the lottery, obtain a place at court, or that some overgrown rich man would leave them a swinging legacy; if these imaginations are an amusement to you, however, keep them to yourself, but let your child hear nothing of this sort, for it may teach him to be discontented, visionary, and perhaps make him a projector or a gamester. Beware, likewise, of boasting of your family, fortune, taste, abilities, or any other superiority; and criticising, censuring, or ridiculing other persons; for this would lead him the ready road into the pernicious desire of excelling. Neither cry up his beauty, his stoutness, his parts, or his proficiency, for this must infuse an opinion of excelling; which is poisonous unless administered sparingly, so far only as is needful to give him encouragement in his exercises.

You will find in the conduct of Plato a noble instance of the power of example over precept. His nephew Pseusippus, who became excessively debauched, was turned out of doors by his parents. Plato took him in, and entertained him, as if he had never heard a word of his debaucheries. His friends amazed and shocked at a procedure that seemed to them to carry insensibility in it, blamed him for not laboring to reform his nephew, and save him from utter ruin. Plato answered, that he was laboring more effectually than they imagined, in letting him see by the manner of his living, what an infinite difference there is between vice and virtue, and between honorable and base things. This method succeeded so well, that it inspired Pseusippus with a great respect for his uncle, and a violent desire to imitate him, and to devote himself to the study of philosophy, in which it is said he afterwards made a great progress.

SINCERITY.

Of all the "old sayings" with which the world abounds there is none more true than this, "Honesty is the best policy." Setting aside the moral obligation of sincerity and truth, they should be followed on the principle of expediency. The single minded man, whatever may be the mutations and calamities of his life, is happier than the double dealer in the midst of prosperity. He has no detentions to dread, no exposure to fear—and he sleeps more calmly on a matted couch, than the hypocrite on his downy pillow. Strange perverseness in man, to prefer the devil's path of deception, to the arrowy straightness of truth.—Herein the savage surpasses social man—the

former cannot be taught to utter falsehood; it forms part of the latter's education. Deception walks in every street, and enters every dwelling. The heart of friendship is hollow, and the tongue of love is untrue. How much happier would the world be, were each man to follow the excellent advice of Laughtorne,

"Kneel only at the shrine of truth,
Count freedom *wealth*, and virtue *fame*."

In the business of life, as well as in social circles, sincerity is the "best policy," it may save many a shaken house from the involution of ruin with one which is falling—it may break the links of that chain of disaster which sometimes clanks over the commercial world to its astonishment and dismay; and if at times it leads to the loss of fortune, it ensures the preservation of character. He who preserves this, can begin the world anew with hope and confidence—he who has lost it may bid farewell to hope. He is on the shore of life, motionless and abject; whilst others are on its billows. "From the planks far shattered o'er the rocks" he can never "build a little barque of hope," to bear him again on the stream.

TRUTH.

Truth is not only a man's ornament, but his instrument; it is the great man's glory, and poor man's stock: a man's truth is his livelihood, his recommendation, his letters of credit. All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man; a crime of a deep die, and of an extensive nature; leading into innumerable sins; for it is practiced to deceive, injure, betray, rob, steal, destroy, and the like. Lying in this sense is the concealing of all other crimes; the sheep's clothing upon the wolf's back; the pharisee's prayer; the harlot's blush; the hypocrite's paint; the murderer's smile; the thief's cloak; and the Judas' kiss; in a word, it is mankind's darling sin, and the devil's distinguished characteristic.

Lying is a sin destructive to society; for here is no trade where there is no truth; and yet his cursed trade of lying creeps into all trades, as if there was no living without it: But sure it is, we had better be losers than liars, for he sells a dear bargain that sells his conscience with his commodity.

AUTUMN.

"The withered frame—the ruined mind—
The wreck by passion left behind—
The shrivelled scroll—the scattered leaf,
Scared by the Autumn's blast of grief."

Every where are to be seen the preparations for winter; there is one place where we fear they are too often forgotten—in the heart. In our figurative Autumn we forget that life is soon to cease; we are indifferent about our preparations for the winter of death. We hear the blast of time howling around our heads, and quenching our glories in the dust, but we attend not to its warning voice, nor take counsel how soon this cumbrous coil of mortality is to be shuffled off.

FROM A WESTERN PAPER.

LOTTERIES.

A splendid Lottery has just been drawn in Rhode-Island for the express "*benefit of the West Baptist Society in Providence.*" What must be the condition of that religion which is kept in repair by the same means as we use in repairing old bridges and old roads? Is Calvinism so low—so far pressed, as to be under the necessity of appealing to lotteries for its support? Can there be a greater libel against duty and heaven than such proceedings? Religion maintained by gambling!

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, NOV. 17, 1827.

FOR THE TELESCOPE AND MISCELLANY.

AN 120 REASONS

FOR BEING A UNIVERSALIST,

Or a Conversation Between a believer in the final restoration, and a sincere Inquirer after Truth.

[Continued from page 86.]

71. Because during the reign of Christ in his kingdom, all adverse powers must be brought into perfect subjection; for he must reign till all enemies are put under his feet. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1. Cor. xv. 24, 25, 26.

"And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light. and they shall reign forever and ever." Rev. xxii. 5.

72. Because the final restoration is the most consistent plan of reconciling the apparent contradiction between the threatnings and the promises of God. "I will no more have mercy upon the house of Israel." "Ye are not my people, and I will not be your God."—yet immediately after he adds, "And it shall come to pass in the place where it was said unto them, ye are not my people, there shall be said unto them, ye are the sons of the Living God." Hosea i. 6, 9, 10.

73. Because in forsaking his people for a time and sending his judgments upon them, God designs to bring sinners to realize and confess their guilt, seek his face, and obtain his mercy. "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." Hos. v. 15.

74. Because the help of the Almighty extends beyond the destruction men bring upon themselves by sins. "O Israel, thou hast destroyed thyself; but in me is thine help." Hos. xiii. 9.

75. Because though by many passages in

the prophets, God represents his chosen people, the Jews, as the most wicked and abandoned people, whom he had given over to destruction; Hos. vii. 13. and x. viii. and many other places; yet he says. "I will heal their backslidings, I will love them freely: for mine anger is turned away from them." Hos. xiv. 4.

76. Because the name, given to Christ by the angels, proves it. "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Mat. i. 21.

77. Because if Jesus saves his people, he will save all; for all are his, i. e. to save.—"The Father loveth the Son, and hath given all things into his hands." St. John, iii. 35.

78. All things were made by Christ, and are therefore his by creation. "All things were made by him; and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not." St. John, i. 3, 10. "God created all things by Jesus Christ." Eph. iii. 9. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him. Col. i. 16.

79. Because all are his by preservation, as he upholds all things. "God hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high." Heb. i. 1, 2, 3.

80. Because all are his by purchase, for "he gave himself a ransom for all, to be testified in due time." 1. Tim. ii. 6.

81. Because all shall be his, in spirit and obedience. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv. 10.

82. Because, as Saviour, Jesus says: "All power is given unto me in heaven and in earth." St. Matt. xxviii. 19.

83. Because all power and all men were given into the hands of Jesus, that he might save them from death. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." St. John, xvii. 2.

84. Because, if all men were not interested in the salvation of Christ, his birth could not be good tidings of great joy to all people, as the Angel declared, saying, "Behold, I bring you good tidings of great joy, which shall be to all people." St. Luke, ii. 10.

85. Because Christ hath died for all men. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that

he by the grace of God should taste death for every man." Heb. ii. 9.

86. Because Jesus Christ is the advocate of all men. "And if any man sin we have an advocate with the father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1. John ii. 1.

87. Because Christ, who was crucified, and hath ascended to glory, promised, saying, "And I, if I be lifted up from the earth, will draw all men unto me." St. John, xii. 32.

88. Because the word all, when applied to men on the subject of salvation by Christ, means every one, without exception. "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Heb. ii. 8.

89. Because Christ is the Mediator between God and all mankind. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1. Tim. ii. 9.

90. Because of the early converts to Christ. "We know that this is indeed the Christ, the Saviour of the world." St. John, iv. 42.

91. Because Christ is declared to be "the true light that lighteth every man that cometh into the world." St. John, i. 9.

92. Because when Christ enlightens every man, then "All flesh shall see the salvation of God." St. Luke, iii. 6.

93. Because, though all men have been subjected, by their Maker's sentence, to vanity and corruption, for that all have sinned, yet they shall be saved. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21.

94. Because the liberty of the children of God, into which the creature (the human race) shall be brought, consists of the redemption of the soul by faith, and the body by the resurrection; the first of which, the sons of God, who have the first fruits of the spirit, have already received; and the second, they are waiting for in common with mankind in general. "Even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23.—"For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

95. Because God, by rejecting the Jews as a church and people, designed not their final destruction, but the salvation of the Gentiles; and also, the final recovery of the Israelites, by the example of the believing converts to Christ from all other nations. "I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to pro-

voke them (the Jews) to jealousy." Rom. xi. 11.

96. Because if God designed by the temporary fall of Israel to advance the salvation of the world, how much more reasonable is it that he should also intend the salvation of the Jews themselves. "Now if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles, how much more their fulness." Rom. xi. 12.

97. Because the Jews were cast away for a time, for the purpose of reconciling the world and are to be received again as from the dead. "For if the casting away of them be the reconciling of the world: what shall the receiving of them be but life from the dead." Rom. xi. 15.

98. Because the unbelieving Israelites, who were broken off, as the original branches of the church of God, shall most surely be reinstated. "How much more shall these, which be the natural branches, be grafted into their own olive tree." Rom. xi. 24. "For God is able to graft them in again." Verse 23.

99. Because, in a word, it is the wonderful and mysterious plan of God, that the fulness of the Gentiles, and also all Israel, should be saved from sin and death. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." Rom. xi. 25, 26, 27.

100. Because God in his purpose of calling both the Jews and Gentiles by the gospel, and of giving them eternal life in Christ, is unchangeable. "For the gifts and calling of God are without repentance." Verse 29.

101. Because the gracious Father of our Spirits in all his dealings with sinners has been preparing them for the enjoyment of his mercy. "God hath concluded them all, in unbelief, that he might have mercy upon all." Rom. xi. 32.

102. Because this doctrine exhibits the character of God, as altogether glorious, and the view of it made even an Apostle exclaim: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Rom. xi. 33.

103. Because all men were created by, are now preserved, and shall come unto God by Jesus Christ. "For of him, and through him, and to him are all things, to whom be glory forever, amen." Rom. xi. 36.

104. Because the blessings promised us in Christ infinitely surpass the evils suffered, ie. or by Adam. "For as in Adam all die even so in Christ shall all be made alive." 1. Cor. xv. 22.

105. Because, if all are made alive in Christ, then all will be in Christ, and of

course, be saved. "Therefore if any man be in Christ he is a new creature; old things are past away, behold all things are become new." II. Cor. v. 17.

106. Because Jesus hath promised, saying, "And he that sat upon the throne, said, behold, I make all things new. And he said unto me, write: for these words are true and faithful." Rev. xxi. 5.

107. Because Jesus, in whom all shall be made alive that die in Adam, has assured us that his life and ours shall be inseparable, as are cause and effect. "Because I live, ye shall live also." St. John, xiv. 19.

108. Because the language applied to happiness is much stronger than that which is applied to misery, and is this: Ye shall not be confounded "World without end." Isa. xlv. 17. "An inheritance incorruptible, that fadeth not away." 1. Pet. i. 4. "A kingdom which cannot be moved." Heb. xii. 28. "But they who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God being the children of the resurrection." St. Luke, xx. 35, 36. "A far more exceeding and eternal weight of glory." II. Cor. iv. 17. Here is a glory far exceeding eternal. "The power of an endless life." Heb. vii. 16.

109. Because endless misery is against the promises, and therefore not contained in the law, and not true. "Is the law then against the promises of God? God forbid" Gal. iii. 21.

110. Because the Father hath sent the Son to be the perfect and complete Saviour of the whole human race. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." 1. John, iv. 14.—"For the Son of man is come to seek and to save that which was lost." St. Luke, xix. 10.

111. Because though all the dead, and all the living, shall stand in judgment before Christ, the "Judge of the quick and the dead;" yet they shall be finally restored to the "peace of God;" for in the judgment of Christ "Mercy rejoiceth against judgment." James, ii. 13.

112. Because the christian virtues are required to be practiced universally. "Let us do good unto all men." Gal. vi. 10. "Thou shalt love thy neighbour as thyself." St. Mat. xxii. 39. "I say unto you love your enemies." v. 44.

113. Because Christ, whom the Father sent to be the Saviour of the world, says, "I have finished the work which thou gavest me to do." St. John, xvii. 4.

114. Because we are exhorted to pray for all men, and that in faith, nothing doubting. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." 1. Tim. ii. 1. "I will, therefore, that men pray every where,

lifting up high heads, without wrath and doubting." Verse 8.

115. Because St. Paul affirms that he and the other Apostles and Christians were encouraged by the hope of seeing the vast family of man made happy at last, in all their Christian labours and sufferings. "For therefore we both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men, especially of them that believe."—1st Tim. iv. 10.

116. Because, if all men are not chosen to salvation, it could not be their duty to repent and believe, which are the means of salvation, and as such urged upon all people. "Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ."—Acts xx. 21.

117. Because Christ will finish transgression, make an end of sin, destroy death and the devil who has its power: so that there shall be no more pain, nor sorrow, nor crying, "for the former things are passed away." Rev. xxi. 4. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II. Peter. iii. 13.

118. Because no one can be miserable when, by his spirit, God dwells in all people, and they in him; and St. Paul declares. "And when all things shall be subdued unto him, then shall the Son also himself be subject to him that did put all things under him, that God may be all in all." I. Cor. xv. 28.

119. Because this doctrine of Restoration must be pleasing to the holy Angels that gave Glory to God in the highest when the Saviour of the world was born; and also will be the delight and joy of all mankind. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." St. Luke xv. 7. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb, forever and ever." Rev. v. 13.

120. And because, lastly, for the best of all reasons, viz. that God himself hath thought and spoken favourably of this doctrine by all his holy prophets. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Having now fulfilled my promise, I cease; not because there are not many other texts of scripture that in their language and spirit support the doctrine, but because these are, in my opinion, perfectly sufficient to establish the sentiment beyond all reasonable doubt as being a scriptural one, and quite as many as you will have patience to examine. For I do not wish you to take these passages of scripture as reasons, without first examining them for your-

self, whether they do, singly, contain or imply the doctrine of the final and universal purity and happiness of mankind; and if they do when considered in connexion with their several contexts, then it will be the same as if an hundred and twenty inspired men stood up before you and testified that the doctrine was the truth of God—yes and more, it will be to you as if God himself, had, at an hundred and twenty different times, pronounced it, in your ears, to be divine and everlasting truth, and as often commanded you to believe and obey it from the heart. Nor by believing these passages, do I wish you to disbelieve any others in the sacred book; for after a full and thorough examination, I am convinced that the whole Bible, when clearly understood and viewed in its proper connexion, gives its united testimony, which is the voice of God, in favor of the final happiness of all men. Therefore we are not obliged to fritter away the threatenings till they have no weight, nor on the other hand do we set aside the promises of grace; but we regard both the threatenings and the promises as being sacredly true; and view them as being perfectly reconciled together in the glorious plan of salvation, revealed in the gospel. Now my dear Sir, if I am correct in this view of the Holy Scriptures, and of this doctrine which they unitedly support, then it follows that what gives them their high importance is the revelation of the *Universal Salvation* which they contain; and, also, that Jesus Christ, his apostles, and the Martyrs, lived and died to establish and defend this doctrine, for the comfort and happiness of the world; and that it is alone by an experimental acquaintance with, a sincere love of, and a cheerful obedience to this doctrine, that men are to expect acceptance with the Supreme Judge of the quick and the dead, "at his appearing and kingdom." But of this I leave you to judge.

Inquirer. I must confess I have been greatly surprised that you could find so great a number of passages in the Bible, that speak so favourably of your sentiments; and also, that I have been deeply impressed with the solemnity and correctness of your concluding remarks. Surely the whole Bible must either support or oppose the final salvation of the world; and if it supports it, then it is clearly the duty of all to believe it not only, but to confess it before men; whereas you know it seems generally to be thought that if it be true, it matters not how much we neglect it. Many say to their friends that they believe it, and yet they may innocently support what neglects, or even opposes it as a scripture doctrine: But I assure you I could never do that. I shall consider the reasons you have offered, praying that I may, by the help of God, be established in the belief and love of the truth. And with your leave, I will avail myself of another opportunity to converse with you on the subject of an *intermediate state*.

[The preceding "120 Reasons," will be published and for sale in a few days, in pamphlet. Should it be received as we wish, it will form the first No. of a series of TRACTS.

FOR THE TELESCOPE AND MISCELLANY

UNIVERSALISM & ARMINIANISM.

There are some persons, who think, that it is in the power of every man to obtain future felicity, by his own works. And they say, that no man will be saved in the world to come, who does not repent of his sins and become a good man. They, also, say, that, although a man be wicked to a very extraordinary degree, he may, by repentance, become a candidate for heaven, and be equally happy with these who have been holy all their lives. This is the doctrine called by the name of Arminianism. The design which I have in view in the mention of this doctrine, is to shew that it is of an immoral tendency, and an encouragement to sin. The opposers of the doctrine of Universalism, have often termed that doctrine, a licentious doctrine. But, were they to consider the doctrine now mentioned, they would see little reason for denominating Universalism a licentious doctrine. The reason why the doctrine of Universalism is not so much a licentious doctrine as Arminianism, is, that it holds forth, that no man can escape the punishment of sin, nor escape receiving the reward of virtue. It teaches, also, that the way of the virtuous man is peace, and the way of the vicious is hard. Now this strikes at the root of all licentiousness. If a man believe this doctrine, he will cease to do evil and learn to do well, and will contribute to his own happiness, and to that of society at large. Why? Because it is a natural consequence. It cannot be otherwise. No man will voluntarily do wrong, if he knows, that he will destroy his own happiness in consequence. Now the doctrine of Universalism teaches that virtue produces happiness and vice misery, and that too of necessity; and so is the best promoter of genuine morality, that is to be found.

But the case is far otherwise with the doctrine of Arminianism. That teaches that a man may obtain future felicity by an hour's repentance at the termination of his existence, notwithstanding he has been an abandoned sinner all his life. This I term a licentious doctrine.—And in proof of this position I appeal to the common sense of the unprejudiced. If a man, or a number of men, be told by a minister of the gospel, that they can obtain a future state of complete happiness by an hour's repentance at the close of their life, although they be the most vicious of men, they will go on in sin, and (to use an orthodox expression) exquisitely enjoy themselves, in all the sin which they can commit. Because it is a natural effect.—No man will condescend to practice virtue, if he be told, that it is of difficult performance.—He will rather walk in the path of vice, which he is taught is easy in the present state of existence, but will be amply rewarded in that which is to come. This is perfectly natural.

Which doctrine then is a licentious doctrine? Is the doctrine, which teaches that virtue is its own reward, and vice its own pun-

isher, a licentious doctrine? Is the doctrine a licentious doctrine, which declares that the ways of virtue are ways of pleasantness, and all her paths are peace, and that the way of the transgressor is hard? Or is that doctrine a licentious doctrine, which declares, that vice is easy and virtue hard, and will be so till the next state of existence? I appeal to the common sense of the unprejudiced, whether this latter be not properly termed a licentious doctrine, and the doctrine of Universalism not?

J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

FRIENDSHIP.

True and genuine friendship, is one of the greatest felicities, man can enjoy on earth.—It softens all our cares, dispels the gloomy feelings, drives sorrow from our bosoms; and in every extremity the true and genuine friend, from a heart felt duty will give us the best of council. If it afforded us no other comfort "than the bare exercise of so generous a virtue, even for that single reason, we would not be without it." It is a heaven-born principle designed by the giver of all good and perfect gifts, to support us under all calamities, even against the fear of death, itself.

But we are not to count our friends by their pretended favours, while we are in prosperity.

Man is so selfish a being that he will pretend to friendship, so long as there is a prospect of his obtaining a favour; but these men are not to be trusted, there is no depending on them, and Seneca says, "it is a narrow consideration for a man to please himself in the thought of a friend, because, I shall have one to help me when I am sick, in prison, or in want."

A man of this character, whose friendship is no greater than his interest, generally proves to be our greatest enemy: And is more to be dreaded than the "pestilence that wasteth in darkness." We have more to fear from our enemies, if such we have, under the disguise of friends, than from all the world besides; and no man gifted with common sense, will impose himself on his fellow man as a friend, when he is not friendly, he will rather show his enmity and be treated as an enemy ought to be. It therefore becomes necessary that we be very careful who we choose as our friends, they ought to be wise and virtuous, for ignorance, and vice, never will nor can be friendly. And before we are willing to repose our confidence, in another as a friend, we ought to acquaint ourselves with his character, and standing as a man. And when once reposed in him, not to think of doubting his fidelity, until he proves himself treacherous.

True friends are all mankind and one to another, are those whose main object is to soothe the distresses, of their fellow men and restore peace to their troubled breasts. And I were it not for the pleasure I take in instructing others in what I learn, there would be no relish for study. "Nay, if wisdom were offered me on condition of my keeping it to myself, I should undoubtedly refuse it."

Let it then be our main study, to make ourselves happy, and those around us, and we shall then answer the end for which we were made, and fulfill the great command of our saviour, and practice the precepts he left us, as a rule and guide of our moral duty.

It is enjoined on all men, as the only means of their obtaining happiness here, and never was known to fail of yielding inexpressible happiness, to all who have enlisted under this banner. Who then will not accept the shelter it affords them? certainly, no wise man; and I should think no one that knows how to value it, when it may be had "without money, and without price."

F. C. S.

FOR THE TELESCOPE AND MISCELLANY.

CHRISTIAN REFLECTIONS.

Every one while alive, is looking forward to the day when he must be called hence and render an account to the "judge of the quick and dead," for all his actions, and the way he has spent his life here. How necessary then for every one of us, to lead a life of virtue, honesty, and holiness.

May all the great family of man, from a sincere desire to be happy themselves and make those around them alike happy; be lead to the practice, of the precepts of the Holy child Jesus; to "deal justly, love mercy, and walk humbly, before God;" these precepts will enable them to live the life of the righteous.

We shall then feel the greatest confidence in our Creator, God, when the trying hour arrives, when the undeniable messenger sounds the loud trumpet, that will call us from time, and the scenes of this world, to awake to the realities of eternity. We then with composure can welcome his call, being fully assured that we shall meet the smiles of our heavenly Parent; that we shall be borne, by the angels of the new covenant, to the out-stretched arms, of the Saviour of the world; who stands waiting, to welcome his children home from their wanderings.

He, as a manifestation, of the love he has for the children of men, condescended to die, yea, even as a malefactor; to pour out his life's blood, on calvary's mount, to redeem the wandering and lost family of man.

What a glorious prospect, is here opened to the enraptured view of man; here we behold the only Son, of the true Eternal, descending from the bosom of his Father, and his God; clothed in the habiliments of mortality! bearing to the world, the glorious intelligence of the immensity, of the Fathers love; calling his wandering sons and daughters, to come and drink of the waters of life freely; come all ye ends of the earth and be saved, come to the gospel feast, come to the arms of your Savior.

O, that mankind, would duly appreciate the love of their heavenly Father; as manifested in the gift of his Son, then would they bow the knee in humble obedience, and revere, worship and adore him; then would they cry aloud and spare not, for the indwellings of his

love, to illuminate their darkened, benighted minds; and lead them to know by experience, that to live in the enjoyment, of the gospel of impartial grace, is more to be desired than any earthly thing, for it will support the mind and comfort the heart, in every situation of life, and prepare us for death, and a hereafter state of existence.

Let us one and all arise, and go forth in the strength of Prince Immanuel; with a full determination, to lead a life of holiness, give to every man his just due, to relieve the distresses of the unfortunate, and the sick. We can then say with the prophet of old, "although the fig-tree shall not blossom, neither shall the fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

R. E.

FOR THE TELESCOPE AND MISCELLANY.

REPLY TO CYPRIAN.

MR. EDITOR—I noticed a communication, in the 7th No. of your paper, over the signature of "CYPRIAN," which appears to be a sort of a review of my Sermon, published last June.

In the first place, "Cyprian" proceeds to state what I attempted to prove, under the first department of my discourse; viz, that sinners are saved by the mediation of Jesus Christ, and that he will effect their salvation by imparting to them divine instruction, and that they will be delivered from the condemning power of sin, by faith and the renewing of the holy spirit.

In the second place, "Cyprian" states what I attempted to prove under the second department of my subject; viz, that God is in a more special manner the Saviour of believers, because they are, already, delivered from the condemning power of sin, and do enter into rest; while unbelievers, so long as they are in unbelief, are under condemnation.

In all this, "Cyprian" appears to acquiesce. He then attempts to make it appear that I am at war with my own reasoning. He proceeds—"On page 10 he (the author) tells us 'by believing they (sinners) receive the remission of their sins and enter into rest.' But he (Cyprian) says, 'no such lenity will be extended to a person who dies in his sins.' Why? Because I stated that he must enter a state of suffering, where he must receive adequately for all his sins. Or, in other words, the sinner cannot be saved by faith, and by the washing of regeneration, because he is punished for his sins. But I would ask "Cyprian," were not those very believers, who have entered into rest, once in a state of unbelief, and when they were, whether they were not under condemnation? Now, if he can satisfy himself how a sinner can be punished for his sins, in this life, and yet be saved by faith and the washing of regeneration; he may discover how the same may be done in a fu-

ture state. No truth is more clearly taught in the Bible, than that mankind are punished according to their sins, and yet are saved by faith and the washing of regeneration. See Rev. xxii. 12. Mark xvi. 16. Heb. iv. 3.—Therefore, the conclusion which "Cyprian" has drawn from my reasoning, viz. "that belief is excluded, the working of regeneration done away" &c. is unfounded.

"Cyprian" proceeds to ask some questions which I will here notice. He says, "I could ask the preacher why the sinner, may not believe, receive the remission of sins, enter into rest, and be saved by the washing of regeneration there (i. e. in a future state) as well as here?" I answer he can. Again, "why Christ cannot impart divine instruction there as well here?" I answer he can, and this is the doctrine which I constantly maintain, nor have I contradicted it in my sermon. If Cyprian thinks I have contradicted it by saying that men will be punished there, let him account for the fact that men are punished in this life, and yet saved by faith &c. Another question, "What evidence has he, that all will not be the subjects of this faith, this grace and instruction, and in this way the subjects of salvation?" I answer none at all. But I have much evidence that they are; nor have I contradicted it. Again he asks, "Whether this may not be accomplished without being plunged into a state of suffering after death?" If he can tell why a sinner cannot be saved by faith and the washing of regeneration, without being plunged into a state of suffering in this life, he can then answer his own question.

It appears from the questions, above, which "Cyprian" has asked, that he believes that the work of regeneration will be carried on beyond death. Now, I would ask, if death translates all men to glory, where sin and suffering are excluded, of necessity, what need there is of carrying on the work of regeneration beyond death? And if mankind have an opportunity to believe in Christ, beyond death, what must be their condition previous to their becoming believers? "Cyprian" must remember, that "faith comes by hearing," and therefore it must be produced in a moment.

"Cyprian" seems to think there is a great impropriety in the expression, that the sinner must enter into a state of punishment, beyond death, because he suffers here. But is not death the entrance into another state? And if any part of mankind shall suffer there, may we not say, with propriety, they enter into a state of suffering? But I will not contend with him about words; if he does not like the expression, he may call it a continuation of suffering.

Again, "Cyprian" seems to think, that I am incorrect in saying that punishment is the means of grace, a mediatorial work, &c.—Now punishment must either be disciplinary or vindictive. If it be disciplinary it is the means of grace. That all punishment under the divine government is disciplinary, and

consequently the means of grace, is plainly taught in the bible. See the following scriptures. Lev. xxvi. 18, 42. Heb. xii. 5, 11.

Your correspondent asks, "what evidence has our author that suffering will purify the soul and prepare it for heaven? That punishment will produce that holiness of heart, without which no man shall see the Lord?" Did "Cyprian" suppose that I believed that punishment alone, aside from the influences of the Holy Spirit, will purify the soul, and fit it for heaven? I believe that punishment is a means of grace, being accompanied by the influences of the spirit, will lead to repentance and submission. No means, however mild, could reform the sinner without the aid of the spirit of God. That punishment often has been and will be employed, to bring sinners to repentance and submission, is evident from scripture and the experience of mankind.—See those passages referred to above. Therefore, "Cyprian" will discover that on my system, none are saved by punishment, but all by faith, and the renewing of the Holy Spirit.

But your correspondent seems to complain a little because I did not go on to prove the doctrine of future punishment in my sermon. But that would have been entirely foreign from the object of the discourse. I only admitted the principle, when censuring an objection which is frequently brought against our views by believers in endless misery, who could not be likely to deny it.

Hoping that the foregoing remarks will be the means of leading your correspondent "out of the dark intricacies in which he was involved by reading my discourse," I subscribe myself, Yours, &c.

L. MAYNARD.

BY HIS EXCELLENCY
JAMES FENNER,
Governor, Captain General, and Commander
in Chief of the State of Rhode-Island
and Providence Plantations.

A PROCLAMATION.

Whereas, it is the duty of all men to offer to God, their devout and grateful acknowledgments, for the innumerable benefits continually receiving at his hand: and whereas the setting apart a day for the public and united performance of this duty, after the annual ingathering of the fruits of the earth, has been the pious custom of the good people of this State, for a long period; and this Assembly is desirous to perpetuate the same.

Therefore Resolved—That Thursday, the 29th day of November instant, be and the same hereby is set apart as a day of General Thanksgiving and Praise.

And the General Assembly hereby recommend to their fellow citizens, that, abstaining on that day from all vain amusement, and unnecessary labour, they assemble together at their usual places of public worship, and there unite in rendering to God the due homage of sincere and grateful hearts, for all his goodness and loving kindness to us, and to all men; and especially to thank and praise him for the sig-

nal favours extended to the people of the State and country in times past, and continued hitherto; that our Fathers were protected amid the perils of colonization and political revolution and that the liberties and privileges which under His superintending Providence were vouchsafed to their labours, have been long preserved to us: that the calamities of war have been averted from our borders; and relations of peace and amity with all nations established and maintained—that the various arts, and all the important interests which engage the attention of our citizens, have been blessed with abundant prosperity, and they disposed and encouraged to increased industry, with improved skill in the prosecution thereof—that the varying seasons of the year now advancing to a close, have been fraught with health and plenty, and that our means of moral, religious and intellectual improvement have been multiplied and enlarged; and our happiness as a people, continually advancing; and at the same time, humbly to confess and sincerely deplore our manifold sins and transgressions which have rendered us so unworthy of these manifestations of divine favour; and earnestly beseech Him to give us true repentance; to forgive us our sins, to continue to us our forfeited privileges and make us more grateful for their enjoyment, more cautious and vigilant in their preservation, and conscious of the influence of our own conduct therein, and more fruitful in correspondent works of charity and benevolence; also that He would smile on the labors of the years to come, and grant that while we are realizing his unfailing promise of seed time and harvest, and all his rich blessings of Providence and grace, a spirit of candor and liberality may animate us and our councils, and enable us to adopt and pursue the policy most conducive to our prosperity, unchecked by a factious or thoughtless opposition; that the spirit of political reform now happily abroad in the earth, may continue its progress until free and responsible governments based on the will, and devoted to the welfare of the people, are every where established; and above all that the spirit of true religion may ere long pervade, cheer and purify every heart, causing it to be universally felt and acknowledged, that it is righteousness that truly exalteth a nation, whilst sin is a reproach to any people.

Resolved—That His Excellency the Governor be requested to issue his Proclamation of these resolutions, and promulgate the same in the customary manner.

I do therefore, pursuant to the above recited resolutions, issue this, my proclamation to make known the same, that the good people of this State may conform thereto.

Given under my hand, and the seal of said State, at Providence, this sixth day of November, in the year of our Lord one thousand eight hundred and twenty seven, and of Independence the fifty-second.

JAMES FENNER.

By His Excellency's Command:
HENRY BOWEN, Sec'y.

Poetry.

FOR THE TELESCOPE AND MISCELLANY.

When flies the tint of vermeil bloom,
And health's short reign is o'er,
When pleasure's light can scarce return
The eye so bright before;
And man looks forward to the doom,
That he must be no more—
Is there no solid hope of bliss
In some bright realm more blest than this?

When sorrows blanch, and pains consume—
When life heads n' endeavour,
To shield her from the charnel's gloom,
And flesh and spirit sever—
Shall man sink to the silent tomb,
To dwell in it forever?
No—he but sleeps in mortal clay,
To wake to everlasting day.

To wake—and never to go forth
To see from him estranging,
All that he ever loved on earth—
But the winged Thought is ranging
Up to the region of its birth,
In essence still unchanging,—
Unscathed, thro' every earthly storm,
The impress of th' Almighty's form.

Man shall not perish—tho' Death's mark
Through time his heart hath been;
There lives a vivifying spark,
Eternally within,—
That shall survive when his frail barque
Sinks in the ocean Sin:
For God's own Son his life-blood spilt,
To cleanse man from his finite guilt.

Cold must he sink into his bed—
Yet feels he not how cold
The earth may rest upon his head,
How strong his prison hold.
Death crushes but the humble shed,
When Time's short tale is told—
The Soul her clay-cold mansion flies,
To hail her dwelling in the skies.

HALLOWELL, (Me.) Nov.

HARLEIGH.

Married,

In this town on Monday evening 5th inst. Mr. Edward Dan, to Miss Mary Lockwood, all of this town.

On Thursday morning, 8th inst. Mr. Marshall G. Wright, of New-York, to Miss Anna Elizabeth Halsey, of this town.

On Wednesday evening, 7th inst. Mr. Amos D. Smith, to Miss Sarah Ann Franklin.

On Sunday evening last, Mr. Thomas Brownell, to Miss Mary A. Haswell.

On Tuesday evening last, by Rev. Mr. Pickering, Mr. Rufus Burton, of Somersworth, N. H. to Miss Rebecca S. Smith, of this town.

Died,

In this town, Mr. Thomas Lincoln, aged 56 years.
On Monday morning, Benjamin Gordon, son of E. H. Harris, aged 5 years.
On Monday evening, Capt. Wm. Baker, a revolutionary soldier, aged 73.

LAST NOTICE.

Subscribers who commenced with the 1st No. of the 3d Volume of this paper, and are now in arrears for the same, are requested to forward us the amount immediately. At the close of the last Volume, we distinctly notified all concerned, that at the close of 3 months, all accounts not paid, or that entire Volume, would be placed in the hands of suitable persons for collection. That time has nearly elapsed, and at its expiration subscribers must expect to settle their accounts with our collectors, as we shall in no case interfere, after they pass from our hands. We trust our motives will be duly appreciated, in taking this course, as we shall have then given *fifteen months* credit on the Volume, which is, at least, treble the time we are able to buy our materials on. The amount due from each delinquent subscriber for the whole of the 3d Volume, is \$2.50, which amount, if forwarded by mail, must be *post paid*, or the same will be deducted and receipts forwarded for the balance.

We wish to be distinctly understood, that this notice does not apply to any subscribers, who commenced after No. 1, of Vol. 3. Their accounts will not be placed in the hands of collectors until 15 months from the time they commenced. Nov. 10.

SAMUEL W. WHEELER,

Has for sale, at 110 1-2, Westminster street,

The following Books, and Pamphlets.

The Christian Telescope, vols. 1 and 2 bound.

Ballou's Notes on the parables.

do. Letters to Walton and Buckminster.

do. Sermons on various subjects.

do. Chatechism, 4th Edition.

Balfour's, 1st and 2 Inquiry.

do. Reply to Sabine.

Kuzeland and McCalla's controversy.

do. Translation of the New Testament.

do. Sermons on various subjects.

Pickering's Hymn Books in plain and ornamental binding.

do. Reply to Dr. Carpenter.

do. Sermons on various subjects.

Thompson's Christian Guide.

do. Lectures.

Life of Rev. John Murray.

Six Sermons, by an Episcopal Clergyman.

Canfield's Review of Hawes' Letters.

Light of Truth and Pleasure of Light.

Whittemore's Dialogue on 25th Chapter of Matthew.

do. Chatechism.

Hudson's Letters to Rev. Mr. Balku.

Sermons by Rev. Messrs Dean, Bishe, Streeter and Fitz.

Many of the above will be sold very low.

Subscriptions received for the Christian Intelligencer, Religious Inquirer, Universalist Magazine, Gospel Preacher, and Christian Telescope.

Persons having Books or Pamphlets, loaned are requested to return them.

AN APPRENTICE.

WANTED immediately, at this office, a lad from 14 to 16 years of age, as an apprentice to the Printing Business; one who can read with tolerable facility, and is of steady habits, will meet with good encouragement. Nov. 17.

PROPOSALS

FOR PUBLISHING AT PHILADELPHIA A NEW SERIES OF

PLAIN TRUTH!

"Hear this, O ye that swallow up the needy, and make the poor of the land to fail."—BIBLE.

PROSPECTUS.

The editors and publishers, believing the various religious combinations which are, and have been, entered into in our country, to be fraught with evils of the first magnitude—that *national preachers*, and *national societies* are both unscriptural and anti-American—inasmuch as they endanger our rights and privileges as a free people, and enable artful, ambitious, and designing men, to lay a foundation for the establishment of a *NATIONAL HIERARCHY*; which if not opposed, would at no distant period, establish a *national inquisition*—are induced to resume the publication of Plain Truth.

We make no pledges, knowing how little they would be valued; and will only say that while we have strength to wield a pen, we shall exert every nerve in defence of our free institutions.

The puling hypocrites, who, under the garb of sanctity, have clothed their backs, and filled their pockets, with the hard earnings of industrious poverty, will be exposed in all their naked deformity. The lone widow and orphan will be rescued from the harpy claws of fanatics, who would fain devour them. And while on the one hand, we shall zealously defend *pure and undefiled religion*, we shall spare no pains to unmask and expose that *craftiest of all crafts, PRIEST-CRAFT*. The columns of Plain Truth will be open to all—influenced by none. All *sectarian* controversies will be carefully avoided. We shall devote our whole souls to the purpose of exposing the "*pious frauds*" and *corruptions*, of every sect and denomination. Our motto shall be "*The truth, the whole truth, and nothing but the truth.*"

THE PUBLISHERS.

Plain Truth will be published every other Saturday, at Philadelphia, on a royal octavo sheet, and will be afforded to subscribers at *One Dollar only*, if paid in advance. All communications must be addressed "*Editors Plain Truth,*" &c. *postage paid*. Subscription papers to be returned on or before December next. Post Masters will please forward the names of those wishing to become subscribers.

* Agents—Post Masters and Printers generally. Philadelphia, 7 mo. 1827.

PROPOSALS

FOR PUBLISHING A MONTHLY PAMPHLET ENTITLED

The Gospel Preacher.

The Publisher of the CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY, as the means of disseminating the pure principles of Universalism, and of subverting the deleterious effects of the numerous sectarian tracts, with which our land is at present completely inundated, and which he conceives to be only calculated to poison the inquiring mind, and to render it the passive, and desponding subject of error, doubt and tormenting fears; proposes publishing by subscription, a monthly pamphlet of 16 pages, octavo, entitled *THE GOSPEL PREACHER*; each No. to contain two *Original Sermons*, from the pens of living Universalist Ministers, and each designed to give a clear and full explanation of some passage of Holy-writ, and to explain the true principles of the Gospel as understood by Universalists.

This work will be issued on the most economical plan, so that it may be afforded at such a price, as to ensure its gratuitous circulation by such individuals as may be disposed to forward the important object

CONDITIONS.

THE GOSPEL PREACHER, will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitiled in coloured covers, and will be sent to subscribers at \$1 per year in advance; and whenever 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.